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attitude towards the arguments advanced later in behalf of the French claims made at the Peace Conference. The part of greatest historical value is the account, partly verbatim and fraught throughout with dramatic interest, of the conversations between the French and the English leaders which led to the unity of command under Foch. There follow a rapid survey of the events leading to the armistice and a full account, composed largely of the verbatim recital of documentary and oral evidence, of the exchange of views among the representatives of the Allied and Associated Powers through which the terms of the armistice were evolved.

The largest and the most important part of the work is concerned immediately with the Peace Conference. It treats the organization of the conference, the military clauses, the left bank of the Rhine, the treaties of guarantee, Alsace and Lorraine, the basin of the Sarre, reparations and German unity. It is primarily a narrative of the negotiations. It is not a systematic presentation of the facts involved in the problems treated by the negotiators; the facts often come out incidentally as they appear in a memorandum used by the negotiators or in the conversations of the negotiators themselves. But it gives deeper insight into the process of negotiation and fuller knowledge of the course of negotiations on several of these particular topics than any published work known to the reviewer. It is, moreover, a stirring narrative, reproducing in places the atmosphere of the conference so truly that the reader can really appreciate something of the tremendous stress and strain under which the participants labored. The final chapters take up the period since the conference. They contain significant statistical evidence of the progress of reconstruction in the devastated regions, an arraignment of the enforcement of the treaty, and a friendly but firm statement of the author's views as to the shortcomings of Great Britain and the United States with regard to the treaty since 1919.

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The Political Aspects of St. Augustine's 'City of God.' By JOHN NEVILLE FIGGIS, Litt. D. Late of the Community of the Resurrection. (London: Longmans, Green and Co., 1921. Pp. 132.)

The delivery of these lectures, six in number, was one of the last public acts of John Neville Figgis. They appear here in their original

form and are a last and convincing proof, if proof were needed, of the irreparable loss their author's death has brought to all students of the history of the development of political ideas.

It is the highest praise to say that these lectures are fully on a level with the author's earlier series on European political thought from Gerson to Grotius. There is the same mastery of materials, the same power of bridging the centuries and thinking the very thoughts of an earlier time, but combined, as in the other book, with the gift, rarely found, of following those thoughts to their latest conclusions and discussing them in the light of the most recent criticism. All this requires an equipment equaled by few and an insight almost unique. It was the development of political ideas that interested Dr. Figgis especially. It is this which he treats in all his books from the earliest to the latest, and in a way unapproached by any other books in English. The only thing comparable is Gierke's *Johannes Althusius*. This method is here applied to St. Augustine's *City of God*.

Aside from Aristotle probably no book has been cited by subsequent political writers so often as the *Civitas Dei*, and none certainly for more diverse purposes. And so, as Dr. Figgis warns us at the outset, the understanding of St. Augustine "is not easy." His book is not a systematic treatise on politics or on anything; and such a work, by one of the most varied, powerful and vivid personalities that has ever recorded itself—"the most intimate and personal of all divines until John Henry Newman"—cannot be wholly consistent. "This book itself is too great to be consistent." Little wonder, then, that St. Augustine has been regarded by some modern critics as essentially ancient, by others as medieval rather, or almost modern—as modern as Vico at least; or that the *Civitas Dei* should have become to some in the midst of later conflicts the very "visible Monarchy of the Church," while to others it was only the invisible *communio omnium sanctorum* which became one of the central ideas of Protestantism.

In this variety, or even inconsistency, of St. Augustine himself and of his interpreters lies the fascination and the difficulty of the *Civitas Dei*. The phrase "Church and State" was not properly applicable in his time, but he did write of both Church and State, and his writings were later appropriated by the champions of each. Some of the most telling parts of Dr. Figgis' lectures deal with these things, or with such questions as Augustine's denial that justice is essential to the bare existence of state, matters some of them no less important now than in the fifth century. And the author never lets us forget this importance.

In treating these subjects, Dr. Figgis gives us a conspectus not merely of the controversies in which the *Civitas Dei* played so important a part, but of the modern critical writings upon the book as well, the latter more temperate in tone than the polemics but hardly less diverse in their conclusions.

One quotation will serve to show the scope and content of these lectures: "The book has been treated as a philosophy of history finer than that of Hegel; and again as the herald of all that is significant in the 'Scienza Nuova' of Vico. Can such views be sustained? Or is it the case that St. Augustine had no notion of a philosophy of history, that his views are self-contradictory, and that only a few passages throw more than a faint light on it? That question will form the topic of the second lecture. Did St. Augustine teach that the State is the organization of sin, or did he believe in its God-given character, and desire its development? Did he teach the political supremacy of the hierarchy, and, by implication, that of the Pope and the Inquisition? Or was it of the Church as the *Communio sanctorum* that he was thinking? Does his doctrine of individual election reduce to ruins all ecclesiastical theory? These topics will occupy the third and fourth lectures. What was St. Augustine's influence on mediaeval life? Was there something almost like a 'reception' of Augustinianism followed by a repudiation at the Renaissance? Or was it that only slightly he affected political ideals in the Middle Ages? Some see the whole controversy between Popes and Emperors implicit in the 'De Civitate Dei.' Others would trace it to causes quite different. What real change came about at the Reformation? Did St. Augustine's social doctrine (apart from the theology of grace) lose all influence? Or did men retain unimpaired the idea of the *Civitas Dei*, as it had been developed? These questions will occupy the last two lectures."

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Les Idées Politiques en France au XVIII^e Siècle. By HENRI SÉE. (Paris: Libraire Hachette. 1920. Pp. 264.)

In this book a novel and interesting method is employed. It is not a general commentary on French political ideas of the eighteenth century, nor is it merely a compilation of readings from the writers of that period. It is a very ingeniously arranged collection of brief extracts from the eighteenth century writers, selected in such a way